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William Lloyd Garrison







Family of  
William Lloyd Garrison  
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Told in prison in London  
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## SLAVERY AND THE CHRISTIAN WITNESS :

### DR. CAMPBELL AND WILLIAM LLOYD GARRISON.

Reprinted from the "Christian News," of 25th Nov., 1846.

DR. CAMPBELL cannot allow W. L. Garrison to defend himself from the charge of infidelity by distinguishing between American religion and the Christian religion. Mark the consistency of the editor of the *Witness* in this refusal. 1. Dr. Campbell himself has described American Slavery, as a system of barbarous brutality, stained by pollution, tyranny, and murder. 2. Dr. Campbell has declared that the American churches are steeped in the guilt of supporting this system of barbarous brutality—this system stained by pollution, tyranny, and murder—yet he cannot allow the distinction between the religion of such churches and Christianity; and for refusing to identify the one with the other—for refusing to identify the religion of Jesus with a religion that supports a system stained by pollution, tyranny, and murder, W. L. Garrison has the brand of infidelity fixed upon him by the Rev. gentleman; and in further proof, as corroborative evidence of this infidelity, Dr. Campbell adduces (*Christian Witness*, Nov.) the following Resolution of one of the Massachusetts branches of the Garrison Society, and published in their paper, the *Standard*, of the 30th of April last:—

"That the American Board of Commissioners for Foreign Missions have proved themselves a league of practical Atheists, ready to sell the very God they profess to worship, at public auction, to fill their treasury—that they may compass sea and land to make proselytes; and that it becomes the people to beware of them, and to endeavour to baffle their wicked designs upon the unsuspecting nations of the earth, by holding them up in their true character."

Any one who knows Dr. Campbell might expect a flourish of trumpets after this. "British Christians," he most magniloquently exclaims, "what think you of this! We speak as to wise men; reflect, we beseech you, on this appalling resolution! We dare not trust ourselves in an attempt to explicate the monstrous compound of malignity, falsehood and impiety! We shudder at the hardihood that gave expression to such enormity!"—(*Christian Witness*.) Dr. Campbell is not usually so *chary* of such compounds. If the resolution be all he says, we are deeply sorry that he dare not trust himself to explicate it, for sure we are that a more accomplished exponent of such a mixture it will be impossible to find. It might not be amiss, however, for even the editor of the *Christian Witness* to remember that facility in stringing together abusive epithets is no proof of genius, nor a predilection for the language of Billingsgate any evidence of extraordinary piety. The jaundiced eye with which Dr. Campbell has looked upon this resolution is too apparent for concealment: the fierceness with which he assails it "can impose on none, but such as have a taste for being gulled;" it is only those who cannot distinguish sound from sense that are in any danger of being led astray by the violence of his invective; and as the specious din and tyranny of names, however odious, has long since ceased to alarm us, despite the abuse heaped upon it, we shall endeavour to turn this hideous emanation of the Massachusetts branch of the Garrison Society inside out, and, with the aid of the "shuddering" Doctor himself, analyze the "monstrous compound." 1. Then, Dr. Campbell blames, and in our apprehension justly blames, the Free Church for replenishing the coffers of its treasury from the produce of such a system of barbarous brutality as American Slavery.—(Nov. *Witness*.) 2. Dr. Campbell knows well that the coffers of the treasury of the American Board for Foreign Missions are replenished to a far greater extent than those of the Free Church, from the produce of the same barbarous system. 3. When Dr. Campbell penned his philippic on the Garrison Society, did he remember those touching but tremendous words which shall one day be uttered by him who is "the brightness of the Father's glory, and the express image of his person,"—"Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me"? In the CHATTEL of the Southern Planter, sold on the Auction block to swell the contribution of that Planter to the American Board for Foreign Missions, Christ has not seldom re-

cognised a brother. Where, then, is the monstrous impiety of this resolution?—In the eye of Jesus, whatever indignity is done to any of his disciples, however humble, "one of the least of his brethren," is done to himself. So far, then, from this resolution of the Garrison Society being redolent of the spirit of infidelity, it is but the *spirit* and the *words* of Christ to which it gives utterance, when it declares that the American Board for Foreign Missions is "ready to sell the very God they profess to worship," so long as they continue to replenish their treasury from the produce of a system which Dr. Campbell himself has characterised as one of "barbarous brutality, stained by pollution, tyranny, and murder." Really it requires a large amount of that "charity which thinketh no evil," to exonerate the Doctor from the suspicion of having wilfully "put a false and monstrous construction on this resolution." But this is not all—the measure of Dr. Campbell's inconsistency is not yet complete. When Dr. Adam Clarke (*Christian's Penny Magazine* for November,) indignantly asks: "How can any nation pretend to fast or worship God at all, or dare to profess that they believe in the existence of such a Being, while they carry on what is termed the slave-trade, and traffic in the souls, blood, and bodies of men?" When addressing such a nation he exclaims: "Oh ye most flagitious of knaves, and worst of hypocrites, cast off at once the mask of religion, and deepen not your endless perdition by professing the faith of our Lord Jesus Christ while ye continue in this traffic."—Dr. Campbell recommends his words to the meditation of the British apologists of American slaveholders. But if this denunciation of Slavery which Dr. Campbell thus commends be just, what, we ask is the position which the American nation occupies, Dr. A. Clarke being judge? That nation pretends to worship God, professes to believe in his existence;—an authority which even the editor of the *Christian Witness* will not dispute has asked us, "if religion is not to be found in America, where shall we look for it?" But America carries on the slave-trade, and the churches of that land are the upholders of the traffic in the souls, and blood, and bodies of men. Dr. Campbell's "old, trusty, tried friend, the British and Foreign Anti-Slavery Society," has proclaimed the churches of America the bulwarks of slavery there. That nation, then, and those churches are, in the judgment of Dr. Adam Clarke, composed of the most flagitious of knaves, and the worst of hypocrites; men but deepening their eternal perdition by professing to believe in the Lord Jesus Christ. And yet Dr. Campbell cannot allow the distinction between the religion of such churches and Christianity—he cannot allow the distinction between the most flagitious of knaves and the disciple of Jesus—he cannot allow the distinction between the worst of hypocrites and him who wears no cloak—he cannot allow the distinction between the man who but deepens as he goes his endless perdition, and him "whose path is as the shining light, shining more and more unto the perfect day!"—at least Dr. Campbell cannot allow W. L. Garrison to insinuate that there is any. But the moment a *doctor of divinity* institutes such a distinction, he recommends his words to the serious attention of the British apologists of American Slaveholders. Let Dr. Campbell "reconcile such conduct with good faith, truth, and honesty"—if he can. We would ask him if he can honestly say that there is any stronger denunciation of slavery and its abettors in the Resolution of the Garrison Society, which has so excited his horror, than is contained in the passage from the late Dr. Adam Clarke, which has drawn forth his approbation! Why is it, then, that he commends the one, while he "shudders" at the hardihood that gave expression to the other? Dr. Campbell has "barbed anew the blunted arrows of former adversaries, feathered them with his most virulent vituperation, dipped them in his deadliest invective, aimed them with his utmost skill, shot them at the Apostle of Emancipation with his utmost vigour;—but, like the feeble javelin of aged Priam, they will scarcely reach the mark, they will fall to the ground without a stroke!"



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